The Provincial Meslewan.

Published under the direction of the Wesleyan Methodist Conference of Eastern British America.

Volume IX. No. 47.

HALIFAX, N. S., THURSDAY, NOVEMBER 19, 1857.

Whole No. 436.

Dying Petitions.

Remember me, my God! remember me In my hour of deepest woe : Thou art my only hope, my only plea, Against the accuring foe, O show me now the tall salvation, O hear my dying supplication! Remember me!

I think on thee, believer, tremble not, Here is my cross, my blood to cleanse each sp Is not my love unchanged, unshaken? How shall mine own be e'er forsaken? I think on thee!

Remember me !- man's help can naught avail In the dark valley's shade: My strength must faint, my flesh and be must fail O haste thou to mine aid! Silence and darkness o'er me stealing,

O be thou still toyself revealing!

I think on thee; soon, in the better land, Thou shalt with me rejoice; The barps of heaven are waiting for thy The chorus for thy voice. The angel bands are round thee bending, Thy parting spirit close attending.

Remember me!

I think on thee !

Remember me! by thine own hour of pain. Appear in mine to save; Smooth for my rest the couch where thou has

And while the years of time are flying, In that lone place of darkness lying-Remember me!

I think on thee : thing own Redeemer lives. Thy hope shall not be vain : When the last trum; solemn summons give Thou shalt arise Thou shalt arise again.

Now go in peace, a corely sleeping, Thy dust is sate in angels' keeping-

Remember me, and the offlicted band Pour consolation from thine own rich hand On mourning be at and mind. O hear this one, it is last petition, Then shall I go in glad submission! R ... ember me !

I think on thee; with that sad band of love I will in mercy deal; My tender sympathy their souls shall prove My spirit's power to heal. The long sought blas shall yet be given, The lost of earth are found in heaven !

think on thee! angels thy soul receive, Now, sweetly sleep breast! Long in our hearts thy memory shall live, Till dawns the resurrection morrow-Now, sweetly sleep!

Are They not Our Brethren?

after all to support said a good Brother lisheth peace "-ot and in the same manner laid their offerings Heathen? The claims of the Mission cause; its reflex benefits: the Missionary all, to support the Foreign Missions." spirit of the Church; its peculiar glory, and

port the Foreign Missions."

Civilization without the Gospel, elevation without Christianity, might, in theory, seem practically, it is implausible enough: b shake the faith of glorious land, estral creed. Comacquainted with the merce might make Philosophy, setting aside the noble and sublime precepts of Jesus, might endeavor to inculcate its own boasted principles. Legislation might seek to found a new society, and to bind it together by certain ties. All this might be attempted or accomplished, if men, unconstrained by the love of Christ, could sacrifice all that is near and dear to them in this life-could plunge into the dark depths of heathenism-could rise superior to sickening sights, and disgusting scenes-could wildesolation of ice-bound regions, or exhaust their energies where the sun fiercely pours down its scorching rays, and fatal disease willingly undertake the execution of this and endure so much must be under the influence of a lottier motive. Like those who leave the other undone." went up with Saul from Gibeah, they must be "a band of men whose hearts God hath

care the naturally ferocious animal might as in the case of the Southern Chieftain firmly consolidated, her flag more highly Bennelling, who, on his visit to England was supposed to have lost all his savage habits, and was introduced to the highest ranks of society, but after his return to his own with that millenial glory.

New Zealand home, threw away the cos-New Zealand home, threw away the cos-tume with which he had been presented, buried his daughter alive, and ran naked into the woods.

But while other boasted schemes of amelioration have failed, the Gospel has ever proved successful. It has quenched the ness of my friend, the Rev. Mr. Potter, for dark, bad passions of our fallen humanity. the following narrative of a very wonderful It has restrained the roaming propensities dream, which occurred to his grandfather.—
of the forest wanderer, and it has subdued Copying Mr. Wesley's example in recordthe ferocious habits of the sanguinary savage. It has triumphed over the unnatural cravings of the cannibalist, developed in his breast the feelings of a latent humanity, and caused the rude song of the scalp-dance and the cannibal-least, to give place to the sweeter sounds and songs of redeeming grace and the Redeemer's praise. It has diffused a purer morality, and invested it had been cut off from the family of man, or of intellect, and all the brilliance of immor- opposed or hostile. tal spirits, and through it they have been elevated to the dignity of the sons of God, tained Mr. Wesley on each occasional visit: and destined to associate with cherubim and and at his own expense built a preaching-

with respect to its adaptation for conferring the diocese, and remonstratingly warned the highest temporal blessings, and all the him that if they used not joint efforts to stay advantages of civilized life, as David said the fanaticism and mania generated by Mr. of the sword of the vanquished champion, Wesley's mission, (who, he asserted, was There is none like that-give it me."- "turning the world upside down,") their Contemplated under this aspect we say, un- flocks would be scattered, and the Church questionably, "It is well, after all, to support destroyed! The Archbishop asked how the Foreign Missions."

who had just returned from the Annual Miss all those who have not been brought retinue and livery on the new Archbishop sionary Meeting. As he listened to the de- under the influence of Gospel light and and that the same effort was made to influence operations in various truth? Will not the wild Kaffir, the ence him against the work. in vain : so that the remarkable open-so rapidly effected, for join the redeemed and ransomed before the dream to my grandmother, as it deeply imof the Gospel-of throne of God, and swell the praises of the pressed him, and expressed full conviction atracked by the "feet upper Temple? Such views, substantially, of him that bringeth good tidings, that pub- have been advocated. But Revelation denected with that trust committed to the responsible. By the law plainly written on Church, and the fearful guilt incurred their hearts, constantly accusing or else exto her great commis- cusing, will they be judged. And looking to the facts of the case, to the gross immorheart was moved, and under the influence of ality, the fearful depravity, the sanguinary Christian charity, and true Gospel benevo-lence, he contributed freely to this noble en-characterise the world lying in the arms of terprise. Others had caught a like spirit, the wicked one; -in view of the teeming millions of our fellow-men who, laden with altar. It afterwards their sins, debased with their idolatries, are Whether, or no, they constantly rushing into eternity-in view of were sacrificing the interests of the home that responsibility with which the Church work, to that of carrying the Gospel to the of Christ has been entrusted for the conversion of the world, we say, " It is better, after And never was the duty of the Church

was especially in re- time. Amid those upheavings, convulsions, ference to the reflex benefits-to the advan- and revolutions which shake the earth, we tages resulting to the home department of hear the voice, "I will overturn, overturn, the work, that the utterance was made, overturn, till he shall come to reign whose "Perhaps it is well, after all, to support the right it is." We contemplate in these convulsions the more rapid throbbing of the Even the temporal blessings which have been conferred by the Gospel of Jesus Christ, can still it but the Gospel of the world. The command it to the sympathetic feeling, and Macedonian cry comes from every quarter to the practical support of every benevolent of the globe-from Greenland's icy mounand philanthropic mind. They who only tain from Africa's burning plains—from aim at bestowing the advantages of civilized India's coral strand, and from the yet unrelife, might say, "It is well, after all, to sup- generated tribes of the Southern worldfrom the Alps, the Andes, and the mountains of Thibet overlooking the great continents of the world-from the isles of the sea, from many a sunny clime, and many a

"Where every prospect pleases, And only man is vile;"

-from many a Missionary, toiling alone, and asking in anguish as he looks around on perishing millions, Who shall proclaim the Gospel to these?-from six hundred millions of men, created by the same God, redeemed by the same blood, destined to the same immortal existence-comes the thrilling appeal which found expression in the last of the now sainted Waterhouse : More Missionaries! More Missionaries And shall there be no response?

"Shall we whose souls are lighted With wisdom from on high, Shall we, to men benighted, The lamp of life deny?"

No! we say, and with deep emotion, after all it is well to support the Foreign brave danger and Missions,' and to support them with a liber death, and, from a desinterested regard for the welfare of a sorrow-stricken humanity, to sacrifice the interests of the Home work, or to relax any of our efforts civilization scheme, that would exclude the Gospel from its arrangements. But no! standard of Gospel benevolence, and then the men who would sacrifice so much, may we not have to receive the rebuke: This ought ye to have done, and not to With respect to India, at the presen

time the subject of melancholy interest, there can be but one feeling. British rule But, allowing that these agencies and inhas doubtless been a great blessing, and than sun-glory brightness of the eternal they sank not, but combatted the billows trumentalities were brought unto operation, done much for the moral regeneration of world.

after all it would be like cultivating the India. But has England been altogether faithsteep slopes of a volcanic mount. Nature ful to her trust? Has she acted the part of a there might burst into a transient bloom. decidedly Christian Power? Rather than But soon the hollow rumbling is heard, foster Moslem hatred, and Hindoo prejuwaxing louder and louder, until from the dice-than support the exclusive claims of crater pours forth the flood of liquid fire, caste, with all its concomitant evils-than in a scathing stream over every vote its wealth for the adornment of idol patch of cultivation, and not a plant, not the Temples, and ido'atrous processions-than tiniest spot of verdure remains to say that brave the vengeance of the moral Governor cultivation had been there. Or it would be of the Universe, and stain her fair escut. as the training of a young tiger: with much | cheon with the unboly gains of an opium monopoly-would it not be better after all appear playful, domestic, and tractable, and to discountenance idolatry in all its forms, even to have lost its tigrish nature, but to aid the protestant schools and in every when once it has tasted blood its thirst be- legitimate way, to promote the cause of comes insatiable, and it proves a tiger still, Missions, and further the evangelization of in spite of all its training. Or it would be India. Then will her empire be more honoured, and when India shall have been brought under the influence of the Gospel, then may the light of Britain's sun mingle

A Remarkable Dream.

To the Editors of the Wesleyan Methodist Magazine DEAR SIRS .- I am indebted to the kind-Copying Mr. Wesley's example in recording such extraordinary facts, I send it for in the sacrament of the altar?" insertion in the Wesleyan Magazine, believing that it will interest your readers. I am, dear Sirs.

Yours truly,

1. Albion Street Hull. MY DEAR SIR .- I gladly comply with with a loftier sanction. It has created that your request to furnish the particulars of a blessed thing, a Christian home, with all its very wonderful dream of my grandfather. domestic ties, its endearing relations, its with reference to the work of the celebrated refining and elevating influences, its affec- John Wesley in Ireland. It was thus relattions, its loves, and its sociabilities. It has ed to me by my father, who often heard my gone to the most degraded and outcast tribes grandfather speak of it, as, to him, an un —to those who, by a worldly philosophy, had been cut off from the family of man, or who in its crucible had been fused into no- him during his whole life an important printhingness,—and it has proved their kindred ciple—namely, the working for the regenewith the one brotherhood. Under its influ- ration of the spirit of the church within ence they have discovered the flashing light her pale as auxiliary, and not without it as

At an early period my grandfather enterhouse. After some time the Romish Bish-It may well, then, be said of the Gospel, op called on the Protestant Archbishop of this could be done, for that he saw not how : ned and devoted Christian, when the crafty Jesuit informed him, for however, the subject has a higher and more the first time, that my grandfather had built important aspect. In it is involved the "a conventicle" within the limits prescrib-honour of God, and the consummation of ed by an old Act of Parliament; and that His purposes of mercy and grace with re- all he had to do was to silence the preachspect to our world—the glory of the Redeemer, the travail of His soul, and the
strated in vain, and finally bowed to authoadvancement of His mediatorial Kingdom rity; nor sought to carry on that special -the progress of Divine truth, and the final work elsewhere, but continued in prayer, redemption of a ransomed race. But has with the brethren, that the Lord would not Christian benevolence here missed its open a door of hope. While thus engaged, object? Is not the Divine Being bound, he one night dreamed that the Archbishop according to some principle of Justice or [then at a distance] would not return home, Mercy, to open the gates of heaven to but would die on his way; that he saw the that it would be realized. She rather laugh ed at his superstition. A few days after, ten miles; for the horses are gone for him: And, strange to say, he took sick at the of all our feasts. hotel, and died there, within ten miles of the nought; if it be, I dare not be found fighting against Him." This resulted in the re- appear like footprints on the shore: establishment of the preaching, &c, &c.; which for a long time flourished under episcopal sanction.

I am. dear Sir. Yours very truly, SAMUEL GEORGE POTTER. Vicar of Stratford, Ireland. Stratford Glebe, County Wicklow, March

The Poor Coal-miner's Boy.

A poor coal-miner who feared God. was in the habit of always taking his Bible with him when he went down into the pit, that he might read a few verses when he left off work to eat his meals. He had a lad who worked with him, and who, having received rish. a Bible at his Sabbath-school, by the advice of his father, took it with him too. One day when they were at work, the father turned round and stepped a few paces to reach one of his tools, when lo! a part of the roof fell in between him and the boy. The father, who was unburt was in great trouble to know whether the boy was killed or not. He shouted, and the boy answered; but it was to tell his agonized father that his feet were crushed under heavy pieces of coal, and that he could not move. "What can I do for you, my poor, dear

lad?" exclaimed the father. " Nothing, I fear," said the boy, " but my lamp is not out yet, and I am reading my Bible. The Lord is with me."

Help was called, and after some hours of soul, while the body, suffocating for want of air, was about to yield up the spirit from the darkness of that horrid pit into the more thus nerved and helped, each by the

The Martyred Blind Boy.

In the reign of " Bloody Mary," of England, when the good Bishop Hooper was about to be burned to death, a b'ind boy, by much importunity, prevailed on the guard to bring him to the Bishop. This boy had lately suffered imprisonment in Gloucester. for confessing the truth. After the Bishop had examined him concerning his faith and the cause of his imprisonment, he looked on him steadfastly, tears standing in his eyes, and said, "Ah, poor boy, God hath taken from thee thy outward sight, for what reason he best knoweth: but he hath endued thy soul with an eye of knowledge and faith. God give theegrace continually to pray unto him, that thou lose not that sight; for thou shouldst then be blind both in body and

The boy's name was Thomas Dowry. How often or how long he had endured imrisonment for the truth's sake, is not known; but on his final examination he was brought before Dr. Williams, Chancellor of Gloucester, sitting judicially with the register of the diocese in the consistory, near be south door of the cathedral church, who dministered the usual articles, chiefly urgng that on transubstantiation, and saying: Dost thou not believe that after the ords of consecration spoken by the priest,

there remaineth the very real body of Christ " No," replied the blind boy, " that I do

"Then," said the Chancellor, "thou art an heretic and shalt be burned. But who aught you this heresy?"

'You, Master Chancellor." "Where, I pray thee?"

"Even in yonder place," replied the boy, turning and pointing his hand towards where the pulpit stood. The Chancellor again inquired:

" When did I teach thee so?" Dowry answered, "When you preache ere (naming a day) a sermon to all men well as to me, upon the sacrament. You said the sacrament was to be received spiritually, by faith, and not carnally and really, as the papists have heretofore taught.

Then do as I have done, and thou shalt ve. as I do, and escape burning." The blind boy said:

The shameless apostate answered:

Though you can so easily dispense with urself, and mock God, the world and your science, yet will I not do so."

"Then God have mercy upon thee," re-oined the Chancellor; for I will read the condemnation sentence against thee."
"God's will be fulfilled !" answered the young martyr. Hereupon the Register, being moved with the scene, stood up, and said to the Chancellor: " Fie, for shame, man! will you read the

sentence against him and condemn yourself? give sentence and judgment."
"No, Register," said the fearfully hardened man, " I will obey the law and give sen-

tence myself according to mine office." He did so; delivered him to the secula wer, who on the very same day led the blind boy to the place of execution at Gloucester, together with one Thomas Croker, a oor boy briaklayer, condemned also for the ike testimony of the truth; when both, in one fire, most constantly and joyfully yielded their souls into the hands of the Lord Jesus .- English Martyrology.

The Shadow of Life.

Men seldom think of the great event death until the dark shadow falls across e responsibility con- cides the question: heathen nations are shelcame into his room, and said, "The their own path, hiding forever from their Archbishop is on his way home, and within eyes the face of the loved ones, whose living smile was the sunlight of their existence. what becomes of your dream ?" He repli- Death is the great antagonism of life, and ed, "Well, dear, he is not home yet." the cold thought of the tomb is the skeleton

We do not want to go through the dark palace! Some time after, on walking into the town one day, my grandfather saw a paradise; and, with Charles Lamb, we do crowd, and a carriage, and servants in live- not wish to lie down in the mouldy grave, ry, and at once recognised those seen before even with kings and princes for our bed in the dream! All other parts were as fellows. But the flat of nature is inexorwonderfully realized. The same efforts able. There is no appeal or reprieve from were made by the Romish Bishop: the the great law that dooms us all to the dust. [new] Archbishop sent for my grandfather We flourish and fade like the leaves of the and objected to his proceedings: but upon remonstrance from him, with a declaration and withers in a day, has not a frailer hold essential to its prosperity; were themes of more clearly marked out than at the present that he was again ready to bow to authority on life than the mightiest monarch that ever and leave it in the bands of God, the Arch- shook the earth by his tootsteps. Generabishop said, "I will not inhibit you. If tions of men appear and vanish like the your work be not of God, it will come to grass, and the countless multitude that swarms the world to-day, will to-morrow dis-

"Soon as the rising tide shall beat,

In the beautiful drama of Ion, the instinct of immortality, so eloquently uttered by the death-devoted Greek, finds a deep response in every thoughtful soul. It is nature's prophecy of life to come. When about to viele young existence as a sacrifice to fate. his betrothed Clemanthe asks if they shall not meet again; to which he replies: have asked that dreadful question of the hills that looks eternal; of the flowing streams that flow forever; of the stars among whose fields my raised spirit hath walked in glory. All were dumb. while I gaze upon thy living face, I feel there's something in thy love which mantles through its beauty that can not wholly pe-We shall meet again Clamanthe

Encourage Each Other.

That was a noble and truly American trait of character which was exhibited by the men who were carried into the ocean, a the last sea swept over the Central America. and she went down into the dark, unfathom able caves of the ocean. "As we rose to the surface," said several of the survivors, "and floated about on fragments of the wreck we cheered each other with words of encou ragement until the rescue came." There is a lesson in this peculiarly fitted for the present time. There was, in that dead hour of night, in an open and stormy sea, every motive for alarm and despair-every cause hard labor, the miner's boy was found dead. for panic and dismay. Less heroic met His lamp had gone out, but the lamp of life—the Bible—had shed light upon his lous with lamentation. But those struggling cheered and encouraged each other, and thus nerved and helped, each by the other,

Missions and the Village System of India.

Our readers are aware that in the native overnment of India every village is an orunized municipality, having its council of head men, its revenues, and its formal meetings for the transaction of business, and to the necessity of paying some regard to these pointed out, is to be attributed the differences observable in the administration of the East India Company's government in the different presidencies. A writer in the Colonial Church Gazette thus shows how this village system has, by the missionaries of the Church of England, "contributed largely to the consolidation, if not to the extension of rural missions generally, but especially in Tinnevelly."

When a Tinnevelly village embraces Christianity, it immediately forms itself, almost as a matter of course, into a Christian municipality, and authorizes its head men to exercise a general superintendance over the congregation, and, in conjunction with the catechist, to carry into effect the missionary's views. Even in those cases where only a portion of a village becomes Christian, and that not the most influential portion, it forms itself, not only in ecclesiasical and educational matters, but even in the greater number of social matters, into a new municipality, and generally manages to maintain its independence. The heads of a congregation, being also the heads of the community, have much more power and a much wider scope of influence than English churchwardens, and where they happen to be really good, prudent men, are They feel themselves responsible for the obedience of the rest of the people to Christian rules, or their regularity in attending church and sending their children to school, for the collection of contributions for chari table and religious purposes, for carrying into effect decisions of church discipline, as well as for the settlement of any civil and social disputes that may arise. The head men may be said to hold their

appointment by hereditary right, or in virtue of their position in society; for though they are chosen by the people, and appointed by the missionary, yet, in almost every instance, those persons alone are appointed to whom the people have always been accustomed to look up; and thus the head of the village is also the elder in the congregation. So long as Christianity has not acquired a recognized footing in a village, but is only eeking an entrance, the corporate action of the community is undoubtedly a serious obstacle to its progress; but when once a village, or any considerable portion of a village, has embraced Christianity, I need not point out in how large a degree this system laws and usages, and the consolidation of a Christian congregation into a regularly organized Christian community. When anymissionary appeals to the elders and head men to restore things to rights; whereupon they assemble the people, or go from house to house, and endeavor to effect a reforma-

There is rarely any danger of their setting the missionary's authority aside, and using their power in opposition to him. Practically the only danger that exists lies in the opposite direction. The missionary's influence in his own! district being much greater than any other person, the people of every congregation, the head-men included are prone to refer every case to him, instead of settling it among themselves. A tacit conspiracy is thus entered into to make him a universal " ruler and divider ." and if he young and inexperienced, he will probably fall into the temptation, until his patience is wearied out with disputes and litigations (a large crop of which is continually ripening in a country where illiterate peasants are the proprietors of the soil, and where all property is held in hereditary coparcenery) vhereas, if he steadily makes it his aim to develop the capacity for self-government which every congregation of any size is found to possess, and to organize some central court of appeal, such as the niyaya sabei, or "council of justice," which we had in Edeyenkoody, and which was composed of five householders, annually chosen by the whole people, he is set free to devote his time and strength to the spiritual work of his office, with only a general directive influence in the administration of temporal affairs, and the interests of the people themselves are in the end more effectually ad-

It strikes us that this is a complete as suption of secular as well as religious authority, inasmuch as not only does the missionary become virtually the executive and the administrator of the laws, but gives the law also in the form of his views and wishes. The writer says, justly enough, that if the missionary is at once pious, humble, selfdenying, discreet and experienced, much good may result. But the operation of the system must be as bad as the system is when the missionary does not possess this rare combination of good qualities .- N. Y.

Preparation for Death.

When you lie down at night, compose your spirits as if you were not to wake till the heavens be no more. And when you awake in the morning, consider the new day as your last, and live accordingly .joyment hang loose about you, that it may e safely dropped when death comes to carforsaken, the ground is ready for the sickle; when the fruit is ripe, it falls off the tree easily. So when a Christian's heart is truly weaned from the world, he is prepared as follows: death, and it will be the more easy for

make us sore-footed, more than the rocks Be thou as chaste as ice, as pure as snow.

The Great Warfare.

resolution. I have not only many outward and shot him dead. within me, has so often foiled and disarmed me, that I have reason to say, as David did of his enemies, "It is too strong for me;" and, as he said of the chief of his kingdom, "I shall one day fall by the hands of Saul;" so have too much occasion to say, I shall fall by myself, as being myself the greatest enemy to my own spiritual armor, and concerns. How necessary is it then, that I shouldfraise and muster up all my force and courage, put on my spiritual interests, and make myself strong in the Lord, and in the power of his might! I know I must strive, pefore I can enter in at the strait gate; can be admitted into the church-trium- and powerful pen: chant. In a word, I must go through a what a miserable condition had I been in! flight, and did rise and sing, as if eternal weight of glory."—Beveridge.

The Wealthy Draper and the Bankrupt Sabbath-Breaker.

Some few months ago, in company with friend. I visited a large and flourishing market-town in the north of England. As we walked along one of the principal streets. thing goes wrong in a congregation, the we approached an old building near the Bank, in the pulling down of which a number of workmen were busily engaged. "Stop," said my friend, pointing to the building. "Twenty years ago, I was en-

gaged in that house as a draper's assistant. It was one of the largest, if not the largest, concern in the country. My master was Mayor of the place, had his country-house, ran his carriage, had his livery-servants, lived in great style, and was looked up to as one of the wealthiest men in the place. He died very suddenly. His affairs were found to be in a bankrupt state; and within few weeks of his death, the establishment was closed, and large posting-bills announced the sale by auction of all the effects .-The creditors lost many thousands of pounds, and his family were thrown on the world in a penniless condition."

Tell me," I inquired, "how was it that his affairs got into such a state?" "There were, I think," replied my friend several causes which assisted in bringing about the downfall of this once stylish family : but the chief cause, I believe, was this : the man was a Sabbath-breaker. He ususually spent the day with his accounts and ledgers, and in drinking and card-playing. I have marked the history of not a few Sabbath-breaker masters, and have generally found that, sooner or later, they have had the Almighty's blight falling upon either themselves, their circumstances, or their families."

" Do you know what became of your old master's family?" I asked.

"I do not know what became of the daughters," was the reply; "but the last that I heard of the son-he who had been nursed in the lap of luxury-was that, after leading a career of iniquity, he was working in a gang of convicts, with a log chained to his leg!"

Reader, the above is far from a solitary

case; and, if you will carefully note the career of Sabbath-keeping and Sabbath-breaking men, you will find that there rests a curse on the one, and a blessing on the other for doth not the Scriptures say, " Blessed is the man that walketh in all the ways of m commandments, to do them?" and, "My Sabbaths they greatly polluted; then I said I would pour out my fury upon them?"—
British Workman.

A Sabbath Parable.

loss for means and modes of approach to probable that it was in his anxiety to strike strangers on religious subjects, was lately a daring blow, in co-operation with Havepassing over the noble Common in Brooklyn, on the site of Fort Greene, on a Sab- Lucknow, in which, like the gallant Denny Surely, that night cometh of which you will bath morning, when he observed a group at Jellalabad, he received the honorable never see the morning, or that day of which of half grown youths obviously intent upon your mornings or nights will be such, you know not. Let the mantle of worldly enionment been have been moved to the mantle of worldly enionment been have been moved to the mantle of worldly enionment been have been moved to the mantle of worldly enionment been have been moved to the mantle of worldly enionment been moved to the mantle of world worl you will never see the night; but which of finding their own pleasure, if possible, on reproof, would have been merely to excite a profane scoff; so he sauntered near them with a careless air, and after seating him.

These are but the instruments in the hands with a careless air, and after seating himry you into another world. When the corn self on the grass and pausing idly for a few moments, said, in a pleasant, familiar tone: apt to overlook, and whom our Indian Boys, I'll tell you a story." They gather ed around unsuspectingly, and he proc

for death, and it will be the more easy for him. A heart disengaged from the world is a heavenly one, and then we are ready for heaven, when our heart is there before us.

The pebbles in our path weary us, and make us sore-footed, more than the rocks drew out his purse, and after examining it he said: 'I have only seven dollars with me; but I think that with one dollar I can either to use his victory with moderation, or get to the end of my journey, and you shall to descend with glory into a soldier's grave. have the rest: and with that he handed — London Record.

him the six dollars. Would you not think the beggar must have gone off very grateful Christianity is well termed a warfare; and contented? No such thing. He was for a warfare it is, wherein no dauger can no beggar, but a nobber; and seeing that be prevented, no enemy conquered, no vic- the good man had still one dollar in his postory obtained, without much courage and session, to obtain that he drew a pistol

enemies to grapple with, but I have myself, The hearers expressed, in their several my worst enemy to encounter and subdue. ways, the heartiest abhorrence at this shockfor those euemies which are not near ing turn of the story, and one even venturme, by the assistance of God's Spirit, I can ed to doubt the possibility of anything so make pretty good shift to keep them at the base. But here be was caught, for our sword's point; but this enemy, that is gotten friend turned upon him with a charge of similar and still baser ingratitude in his own person. He reminded him of One who gave him freely six days out of seven, and retained but one, to be devoted to His worship-"and now," said he, "you are so mean, you are robbing him of that?" The boys hung their heads without a word to say; and presently the group dissolved, and its members stole away in separate directions. -Zions Herald.

The Prayer of the Righteous.

The following is a very fine passage from win the crown before I can wear it; and good old Jeremy Taylor, than whom few be a member of the church-militant, before men have ever wielded a more eloquent

"I have seen a lark rising from his bed olitary wilderness and conquer many ene- of grass, and soaring upward, singing as he mies, before I come to the land of Canaan, or else I must never be possessed of it.—
What, then; shall I lose my glory to baulk beaten back by the loud sighings of an eastmy duty? Shall I let go my glorious and ern wind, and his motion made irregular sternal possession, to save myself from a and inconstant, descending more at every seeming hardship, which the devil would breath of the tempest than it could recover ersuade me to be a trouble and affliction? by the libration and frequent weighing of Alas! if Christ had laid aside the great its wings, till the little creature was forced work of my redemption, to avoid the under- to sit down and pant, and stay till the storm oing of God's anger and man's malice, was over; and then it made a prosperous And, therefore, whatever taunts and re- learnt music and motion from an angel, as proaches I meet with from the presumptuous he passed sometimes through the air, about and profane, the infidel and atheistical re- his ministries here below. So is the prayer probates of the age,—let them laugh at my of a good man; when his affairs have reprofession, or mock at what they are pleas- quired business, and his business was mated to call preciseness; let them defraud me ter of discipline, and his discipline was to of my just rights, or traduce and bereave pass upon a sinning person, or had a design me of my good name and reputation; let of charity, his duty met with the infirmities them vent the utmost of their poisonous of a man, and anger was its instrument; and malice and envy against me.—I have this the instrument became stronger than the comfortable reflection still to support me prime agent, and raised a tempest, and overthat, if I suffer all this for Christ's sake, it ruled the man; and then his prayer was is in the cause of one who suffered a thou- broken, and his thoughts were troubled, and sand times more for mine; and, therefore, his words went up toward a cloud; and his t ought to be a matter of joy and triumph, thoughts pulled them back again, and made rather than of grief and dejection, to me; them without intention; and the good man especially considering "that these light sighs for his infirmity, but must be content afflictions, which are but for a moment, will to lose that prayer, and he must recover it work out for me a far more exceeding and when his anger is removed and his spirit is becalmed, made even as the brow of Jesus, and smooth like the heart of God; and then it ascends to heaven on the wings of the holy dove, and dwells with God, till it returns, like the useful bee, laden with a blessing and the dews of heaven."

An Old Disciple.

What a rich experience might he retail to us—telling of the progress of Christ's kingdom; of the interpositions of Provi-dence; and of God's faithfulness to his pro-

What a monument to the divine forbear ance, that with all his faults he should have been continued in the vineyand so long; he

spared, while his companions and contempo raries have been so generally cut down! What a triumph of grace !-- that, with the active intrigues of the devil, superadded to the force of inbred corruption, he should have been preserved from falling almost to

the end of a protracted warfare!
What a double attraction is presented in this scene-"an old disciple!" under any circumstances, venerable, and ought to command respect. But when the hoary head is found enlisted in the service of Christ, it is particularly sacred. Oh, in what pleasant contrast is this with the case of a man tottering from the weight of years, upon the brink of the grave, and yet an

alien and a rebel! What a fair exhibition of religioning that it is a paramount principle, and not a spasmodic impulse; and showing, too, what are its legitimate fruits, when it has had full opportunity for molding the charac-

What a pattern for the young-not to postpone repentance to an uncertain future. but to consecrate to God the morning of their life, that its evening may be cheered with his smiles!

What ripeness for the grave! The course is well-nigh finished, and the battle fought. The world has lost its charms, and death is coveted. The "old disciple" has a desire to depart and be with Christ. When, therefore, the great Reaper shall thrust in his sickle, he is gathered to his home, "like as a shock of corn cometh in his season."-And, though he might exhibit no death-bed triumph, yet would we have an abiding assurance, that the testimony of his life, that it was well with him.—N. Y. Observer.

Christian Character of the late Sir H. Lawrence.

To the courage of a soldier he added the practical sagacity of an Oriental statesman and the deep piety of an experienced and active Christian. It is but a fortnight ago since, quoting from Dr. Duff's letter, we spoke of him as " the bold, the prompt, the A devoted Christian, who is never at a chivalrous, and the heroic," and we think it lock and Neile, that he made the sortie from of an unseen Power, which we are all too rulers, as well as our journalists, too often We rejoice to see provoke to jealousy. Christians, like the two Lawrences, standing "There was once a good man, noted for out in such bold relief before their country and the world, showing that Christianity neither unnerves the warrior's arm nor weakens the statesman's counsel; that, on the contrary true faith inspires a confidence which nothing can excel possessor to maintain with dignity his country's honor, and, as occasions may require,